Most barriofolk go to Omanod to work as harvesters while some women and young girls go to barter bread, matches, used American clothing and other wares for corn. These vendors rarely sell their wares for money. They barter for corn, and get more corn than they could if they sold their articles. Sometimes, when the harvest is over, the vendors will sell their remaining merchandise rather than carry it home. Others go to Omanod solely to buy corn for the price is lower than in Siaton poblacion. The people usually stay with relatives or friends in Omanod during the harvest period.

Unhusked corn is usually stored in the house, the ears piled in a corner of the room or in a bin. Corn is not husked until it is ready to be shelled and ground. Lagit stones or sea shells may be put with the corn to protect it from the weevils that often do considerable damage. Perhaps only one out of every twenty families in Caticugan has a separate storehouse for corn. The average family's corn supply is small and consumed steadily so individual storehouses are unnecessary. Storehouses that exist are usually built near the residences, although in a few cases they may be at the field's edge. Theft is rare because many would be afraid to steal corn for fear of barang.[50]

[50] Barang is the belief in the supernatural ability of certain persons to cause illness or death to their enemies. These specialists are said to own magical bees that are trained to penetrate the victim's body at their owner's command. Several cases of deaths allegedly due to barang motivated by thievery were reported by the barriofolk of Caticugan.

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After the prescribed period has lapsed, the manangueta or the owner of the buri holds the lihi. One important reason for the lihi is to protect the palm from "envious persons" (tawo moguat) who, according to the people, are able to damage the buri if they wish. "Envious people" are those who hold a grudge against the owner of the tree, often because they are refused free drinks, or feel the owner is greedy with his guhang. They become angry at the owner because they arrived too late to buy guhang or their ire stems from past misunderstandings. Such individuals may "whip" the buri with paniawan (Tinospora rumphii Boerl.), a warty vine with a very acrid sap, that is said to make the guhang bitter or even stop the sap's flow.[57] One story was told of a man who "whipped" his own buri with a piece of paniawan "just for fun"; he did not believe folklore about the vine. The sap of his buri soon stopped flowing. Later he "treated" the tree with honey and the sap resumed its flow.

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"Envious persons" may also spoil the sap's flavor or kill the buri by driving a fish bone into the trunk, striking the trunk with the barbed tail of the pag-i (ray fish), or smashing a seaworm (bahagbahag) against the palm. Others say a guhang-producing buri can be damaged by flashing a light across the tree and a rotten egg thrown against the palm makes the sap malodorous.

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[57] Brown, op. cit., I, pp. 533-5. Paniawan is also known as makabuhai (Tagalog).

Many items are used in the buri lihi in Caticugan. Each manangueta, however, seems to improvise. Certain items are basic to all the lihis such as pag-i, sharpened bits of thorny bamboo, pauli roots (Cleidion spiciflorum Merr.), and guhang vinegar. Other items depend upon the individual making the lihi and perhaps their availability. I always asked for the specific purpose for each lihi item but the explanation given in some cases was only "it protects the buri," how or why was unknown. Table XX summarizes the information gathered concerning the buri lihi.

TABLE XX

Guhang Lihi Chart for Caticugan and Environs

Items Used in Lihi	Purposes
1. Guhang vinegar	1. To give the guhang a strong taste
2. Roots of pangasan vine that have a bitter taste	2. To give the guhang a strong taste
3. Bark and roots of badbad tree	3. Protection against "envious persons"
4. Tagilaway (an insect that is said always to be secreting saliva; tagilaway means "saliva").	4. To keep the buri sap flowing
5. Bahagbahag (a seaworm)	5. Protection against "envious persons"
6. Roots of uli-an vine (uli-an means "bring back").	6. Ensure constant flow of sap. If sap stops this may be added to "bring back" sap.
7. Roots of the pauli tree (Pauli means "to come back" or "to go home").	7. Same reason as uli-an. Also protection against "envious persons."

TABLE XX (Continued)

21. Kalamongay stems ("Kalamongay sometimes looks like a dead stick but it keeps sending out new growth all the time")	21. To keep the sap flowing
22. Lead from a bullet	22. Protection against "envious persons"
23. Paniawan vine	23. Protection against "envious persons"

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The purposes of the various items used in the guhang lihi can be classified into three categories: (1) to protect the buri from "envious persons"; (2) to improve the guhang's flavor; (3) to ensure an abundant and constant flow of sap. The flow and the taste of sap are two uncertainties in making guhang; this may account for their more complete coverage by magic.

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There is good reason for this obvious concern over "envious persons" who may desire to harm the buri producing guhang. It is difficult to refuse friends, and especially relatives, a free glass or two of guhang. Yet if one does not refuse there would be little to sell. Both sexes are fond of guhang and gather regularly around the buris when the owners are collecting guhang. If a palm is noted for a particularly fine-flavored guhang, it attracts more barriofolk. While many will not ask for a free drink the purpose of their presence is painfully clear to the tree's owner. Their thirst normally is limited only by the donor's generosity.

I often frequented guhang trees because they were excellent places to gather information; "mellowed" by the drink the people often enjoyed discussing and arguing over answers to questions. I never saw a group refused free drinks. If an owner were "greedy" with his guhang nothing would have been said at the time which the guhang owners know. This disgruntled individual might later return to the tree as "envious person"; generosity in Caticugan was usually sired of a warm heart and a practical mind.

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One of my most pleasant memories is sitting with the men at the top of the buri, under the little thatch covering, drinking, smoking and talking. Thirty feet above the ground the air was cooler and fresher and a breeze usually rustled the dead fronds. Below the community stretched out under its quilt-like fields. At the palm's base might be a small group of men and married women drinking guhang as it was lowered from the top in a bamboo container tied to a rope. If a few young dalagas passed, salacious wisecracks would usually be made by the young men with malicious cheerfulness and the girls might be so bold as to stop for a drink. In the distance one could hear the dull echo of a mananguete's "bamboo gong" (tambol), signaling the vendors who wished to purchase guhang that he was in his tree.

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When the groups gather at the guhang trees it is a time of relaxation, of gossiping, joking and discussing plans for tomorrow. A game of dama (similar to checkers) might be started.

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